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THE HISTORY OF THE CAMERONS.

By the EDITOR.

XV.

SIR EWEN CAMERON—*Continued.*

LOCHIEL, after hearing from the King, as described in our last, spent the following winter projecting measures for a Confederation of the Clans, in the interest of James, from whom he received another letter, dated the 29th of March 1689, after his Majesty had arrived in Ireland, requesting him, his friends, and followers, to be ready to take the field, at a place to be appointed, whenever called upon to do so. The King also gave strong assurances of his devotion to the Protestant Religion; stating that he would respect the liberty and property of the subject; that he would re-imburse any outlays to which Lochiel might be put; and send him at the proper time commissions, signed, with power to him to fill them in, and name his own officers. On receipt of the document, he visited all the Chiefs near him, and wrote to those at a distance, seeking their co-operation; and he found them all heartily willing to join in any efforts to restore the King. They subsequently convened, in general meeting, and agreed so well among themselves as to the details of what they were to do, that they arranged to rendezvous on the 13th of May

following at Dalmucomer, near Lochiel's residence, and communicated their resolution to the King, requesting him to send a suitable person to lead them, and promising to hazard, if necessary, life and fortune in his cause. Matters, however, soon took another and unexpected turn.

The Privy Council, unanimous in favour of James, made preparations for war, and expressed their gratitude for the services offered by his friends; but when William of Orange arrived in London the Council hesitated for a time, and ultimately the Convention resolved to offer him the Scottish Crown, though Viscount Dundee, Sir George Mackenzie of Rosehaugh, and a few others, opposed it with great power and eloquence. What followed is so well known to the student of Scottish history that it shall here be passed over, except where Lochiel comes prominently on the scene. After Viscount Dundee had left the Convention he sent an express to Sir Ewen Cameron for information as to the state of feeling in the North. This communication was at once intimated to the other Chiefs in Lochiel's neighbourhood, and they agreed without delay to dispatch eight hundred men under Macdonald of Keppoch to convey Dundee to Lochaber; but his Lordship meantime made a detour into the Highlands, on the way getting many to agree to join him, immediately they were called upon to serve their King. He received a most favourable communication from Lochiel, for himself and the other Chiefs, informing him of their having sent Keppoch to meet him to the borders of the Highlands. Anxious to meet his friends in the North as soon as possible, Dundee changed his course, and marched for Inverness, where he found Keppoch, who, instead of executing his commission, laid siege to the town, arrested the magistrates and the most wealthy of the citizens, compelling them to pay a heavy ransom before agreeing to set them at liberty. Dundee rebuked him so severely for his bad conduct, that Keppoch retired to his own country, instead of conducting Dundee, in terms of his commission, from the other Chiefs. This proved a bad beginning, for his Lordship had to return to the South, where he found letters awaiting him from the King, and a Commission appointing him Commander of his Majesty's troops in Scotland. He also received letters and commissions for the Highland Chiefs, which he at once dispatched to them. He was

strongly urged, in letters from Lochiel, to visit Lochaber, and he finally decided upon doing so, marching straight through Rannoch. When he arrived he was received by Sir Ewen and his people with every possible honour and consideration, and was furnished with a place of residence about a mile distant from Lochiel's own house. Having received full assurance from the other Chiefs of their readiness to join him at the appointed place of rendezvous, he wrote, intimating all this to the King, who was then in Ireland, praying him to come to Scotland and command them in person, promising that he would have the support of the people generally in regaining the throne of his ancestors.

General Mackay, who commanded for King William, made every effort to induce Lochiel to join him, offering him a large sum of money, the government of Inverlochy, and the command of a regiment, with whatever titles of honour and dignities he might chose, assuring him that these offers were made with William's full authority. Lochiel, in characteristic fashion, handed Mackay's letter unopened to Dundee, requesting that his lordship would be good enough to dictate the proper answer.

Dundee soon found himself at the head of a small following of 1800 horse and foot, "whereof one-half belonged to Lochiel," and with these he marched to meet Colonel Ramsay, one of Mackay's lieutenants, on his way from Athole to join his Chief at Inverness. Hearing of Dundee's advance, he blew up his ammunition, and marched at his best speed, night and day, until he was clear out of the country. In May 1689, Dundee marched back to Lochaber, when Lochiel invited him to his old quarters at Strone, his lordship having dismissed his men for a time in consequence of the scarcity of provisions, but on condition that they would at any time return on a day's notice to join his standard.

While here, Macdonald of the Isles joined him with about seven hundred men, and, being thus strengthened, Dundee proposed, to a Council of War, that they should employ their time until the arrival of the other clans, in disciplining their troops. The younger Chiefs and the Lowland officers highly approved of this proposal, but Lochiel, now an experienced officer, in the sixtieth year of his age, held an opposite opinion, and expressed himself to the Council in the following eloquent and telling

terms :—" That, as from his youth he had been bred among the Highlanders, so he had made many observations upon the natural temper of the people and their method of fighting; and to pretend to alter anything in their old customs, of which they were most tenacious, would entirely ruin them, and make them not better than newly-raised troops ; whereas, he was firmly of opinion that, with their own Chiefs and natural Captains at their head, under the command of such a General as Viscount Dundee, they were equal to a similar number of the best disciplined veteran troops in the kingdom; that they had given repeated proofs of this during the wars and victories of Montrose ; and that in the skirmishes wherein he himself had been engaged, he had invariably the good fortune to rout the enemy, though always superior to him in numbers. Besides, in all his conflicts with Cromwell's troops, he had to do with old soldiers whose courage had been fatal to the King and Kingdom." Having described an instance of the bravery and success of the Macleans against the enemy in a recent skirmish, he proceeded :—" That since his lordship, and, perhaps, few of the low-country gentlemen and officers in the Council never had an opportunity of being present at a Highland engagement, it would not be amiss to give them a general hint of their manner of fighting. It was the same as that of the ancient Gauls, their predecessors, who had made such a great figure in Roman history ; he believed all the ancients had used the broadsword and targe in the same manner as the Highlanders did then, though the Romans and Grecians taught their troops a certain kind of discipline to inure them to obedience. The Scots, in general, had never made such a figure in the field since they gave up these weapons. The Highlanders were the only body of men that retained the old method, excepting in so far as they had of late taken to the gun instead of the bow to introduce them into action ; that so soon as they were led against the enemy, they came up within a few paces of them, and having discharged their pieces in their very breasts, they threw them down and drew their swords ; the attack was so furious that they commonly pierced the enemy's ranks, put them into disorder, and determined the fate of the day in a few moments ; they loved always to be in action ; and they had such confidence in their leaders that even the most daring and desper-

ate attempt would not intimidate them if they had courage enough to lead them on, so that all the miscarriages of the Highlanders were to be charged to some defect of conduct in their officers, and not for want either of resolution or discipline on the part of the men. He further added, that as a body of Highlanders conducted by their own Chiefs were commonly equal to any foot whatever, so when they came to be disciplined in the modern manner, and mixed with regular troops under strange officers, they were not one straw better than their neighbours ; and the reason he assigned for this change, was that being turned out of their ordinary method, and not having the honour of their Chief and clan to fight for, they lost their natural courage, when the causes that inspire it were removed. Besides, when by the harsh rules of discipline, and the savage severity of their officers in the execution of them, they came to be reduced to a state of servitude, their spirits sank, and they became mere formal machines, acting by the impulse of fear. However military discipline might do in standing armies, yet, since it was not proposed that theirs was to continue any longer than the then position of affairs rendered it necessary, they had not time to habituate the men to it, so as to make it easy and useful to them ; and, therefore, it was his opinion that, in all events, it was better to allow them to follow the old habit in which they were bred, than to begin to teach them a new method which they had not time to acquire." This was the address of a wise and far-seeing General, founded on actual experience ; and we are not surprised to learn that "Lochiel's opinion determined the Council ; and my Lord Dundee, recollecting all that he had said, declared that as he was certain of victory from men of so much natural courage and ferocity, he would not have made the proposal had he been as well acquainted with them as Lochiel had now made him ; and that, as everything he had advanced carried conviction along with it, so, though it had not, yet as there is no argument like matter of fact, he thought himself obliged to take them on the word of one who had so long and so happy an experience;" and so the Highlanders were allowed to continue their ancient tactics.

While waiting for the return of those of his followers who had been permitted to go home for want of provisions, as already stated, and for others who were to be with him by the

date of the appointed rendezvous, a characteristic incident occurred, which, but for Lochiel's prudence, might have terminated the war before it had scarcely began. A party of Camerons resolved to be avenged on the Grants of Glen-Urquhart, who had recently hanged two or three of their men on what was considered a slight provocation given in a trifling quarrel. They were of opinion that neither Lochiel nor Dundee would be very much opposed to their expedition, especially if they succeeded in bringing in supplies for their half-starved followers. They would not, however, run the risk of the Commander's refusal by asking permission to attack the enemy, but marched privately to the Glen, where they found the Grants fully armed ready to oppose them. One of the Macdonalds of Glengarry, who lived in the Glen, thought that his name and the clan to which he belonged was not only sufficient to secure him from personal attack, but that his relationship to his chief was enough to protect the Grants, among whom he resided, from the revenge of the Camerons. Confident of this, he boldly marched up to meet them, and, intimating his name and genealogy, desired that, on his account, they would peaceably depart, without injuring the inhabitants, his neighbours, and friends. It was replied that, "if he was a true Macdonald, he ought to be with his Chief in Dundee's army, in the service of his King and country; that they were at a loss to understand why they should, on his account, extend their friendship to a people who had, but a few days before, seized on several of their men, and hanged them without any other provocation than that they served King James, which was contrary to the laws of war as well as of common humanity; that as they esteemed him, both for the name he bore and the gentleman to whom he belonged, so they desired that he would instantly separate himself and his cattle from the rest of his company, whom they were determined to chastise for their insolence; but Macdonald replied that he would run the same fate with his neighbours; and, daring them to do their worst, he departed in a huff." The Camerons, without further preliminaries, attacked the Grants, killed many of them, and dispersed the remainder. They then seized their cattle, and drove them to Lochaber in triumph. Dundee and Lochiel connived at their conduct, as they expected; but Glengarry became furious about the death of his clansman, who had been slain

among the Grants, and he demanded satisfaction from Lochiel and his clan. Macaulay refers to this episode in the following terms:—"Though this Macdonald had been guilty of a high offence against the Gaelic code of honour and morality, his kinsmen remembered the sacred tie which he had forgotten. Good or bad, he was bone of their bone; he was flesh of their flesh; and he should have been reserved for their justice. The name which he bore, the blood of the Lords of the Isles, should have been his protection. Glengarry in a rage went to Dundee and demanded vengeance on Lochiel and the whole race of Cameron. Dundee replied that the unfortunate gentleman who had fallen was a traitor to the clan as well as the King. Was it ever heard of in war that the person of an enemy, a combatant in arms, was to be held inviolable on account of his name and descent? And, even if wrong had been done, how was it to be redressed. Half the army must slaughter the other half before a finger could be laid on Lochiel. Glengarry went away raving like a madman. Since his complaints were disregarded by those who ought to right them, he would right himself: he would draw out his men, and fall sword in hand on the murderers of his cousin. During some time he would listen to no expostulation. When he was reminded that Lochiel's followers were in number nearly double that of the Glengarry men, 'No matter,' he cried, 'one Macdonald is worth two Camerons.' Had Lochiel been equally irritable and boastful, it is probable that the Highland insurrection would have given little more trouble to the Government, and that all the rebels would have perished obscurely in the wilderness by one another's claymores. But nature had bestowed on him in large measure the qualities of a statesman, though fortune had placed those qualities in an obscure corner of the world. He saw that this was not a time for brawling: his own character for courage had been long established; and his temper was under strict government. The fury of Glengarry, not being inflamed by any fresh provocations, rapidly abated. Indeed, there were some who suspected that he had never been quite so pugnacious as he had affected to be, and that his bluster was meant only to keep up his own dignity in the eyes of his retainers. However this might be, the quarrel was composed; and the two chiefs met with the outward show of civility at the General's table,"* and

* *History of England*, pp. 340-342, Vol. iii., 1855.

the parties were soon as good friends as ever. Macaulay, who adapts the story from "Lochiel's Memoirs," does not tell us that, when Glengarry declared that the courage of his men would make up for the disparagement of numbers between them and the Camerons, "Lochiel laughed at the remark, and said merrily that he hoped a few days would give Glengarry an opportunity of exerting that superiority of valour he boasted of so loudly against the common enemy, and that he would be exceedingly well-pleased to be out-done in the generous emulation" on such an occasion.

Nothing could better illustrate the peculiar character of the material of which Dundee's army was composed than this squabble between two of his bravest and most distinguished leaders. This is how matters stood with the Highlanders about the middle of July 1689. Mackay soon after marched north to Athole, and Dundee, at the head of about 1800 Highlanders, proceeded south to meet him, leaving orders for the others to follow him as quickly as possible, as soon as they could be got together—though the day arranged for the general gathering had not yet arrived. Lochiel, at this time, had only his Lochaber men with him, numbering about 240, but he dispatched his eldest son, John, and several others to Morvern, Suinart, Ardnamurchan, and the surrounding districts to bring up his followers from these places with all speed. Dundee, however, was so anxious to have Lochiel with him that he requested him to join him with the small body of men he had, leaving orders for his son to follow with the others as soon as he could get them together. Lochiel, with his small band overtook Dundee just before he entered Athole, where they were soon joined by 300 Irish, under Major-General Cannon. They then proceeded on their way, and arrived at Blair Castle on the 27th of July, where they obtained intelligence that Mackay had entered the Pass of Killiecrankie. Dundee at once called a Council of War to consider whether they should stop where they were, or proceed to engage the enemy before he could extricate himself from the Pass. It was a serious question, for his main body had not yet come up, the appointed day of rendezvous being still in the future. The old officers, who had been bred to the command of regular troops, were all in favour of waiting, as their force was only about half the number

of the enemy, and the result of the campaign, they urged, might depend upon whether they should win or lose the first battle. The Highlanders, though hardy and brave, these young gentlemen alleged, were only raw and undisciplined troops, who had not seen blood; that they were much fatigued by the want of food, and by their long and rapid march; not having had even the common necessities of life. Various other reasons were urged for continuing on the defensive where they were for the present, and their arguments were stated with so much plausibility and apparent conclusiveness that they were silently and generally accepted, until Alexander Macdonald of Glengarry spoke out, and declared that though it was quite true that the Highlanders had suffered on the march, as had been so eloquently described, yet these hardships did not affect them as they would soldiers who were bred in an easier and more plentiful mode of life; they would be able and willing to engage the enemy at once, for nothing delighted them more than hardy and adventurous exploits. If they were kept back until attacked by the enemy they would lose that spirit and resolution which invariably characterised them when they were the aggressors. The Highland chiefs generally concurred in Glengarry's remarks, but Dundee, observing that Lochiel had still continued silent, withheld his own opinion until he heard what the experienced Chief of the Camerons had to say on the all-important subject under discussion. "For he has not only done great things himself, but had such great experience, that he cannot miss to make a right judgment of the matter, and, therefore, his views shall determine mine." Lochiel, in reply, depreciated what he himself had done in the past, and modestly urged that no example could be taken from his experience. The reason why he had not spoken during the discussion, was that he had already determined to submit to his lordship in all things, as his conduct was so well adapted to the genius of the Highlanders, but as he commanded him to express his opinion it was in one sentence. "To fight immediately, for our men are in heart; they are so far from being afraid of their enemies, that they are eager and keen to engage them, lest they escape from their hands, as they have so often done. Though we have few men, they are good, and I can assure your Lordship that not one of them will fail you." He strongly urged the propriety of fighting at once, even though he might

only have one man to the enemy's three, and, addressing Dundee, he said—"Be assured, my Lord, that if once we are fairly engaged we will either lose our army or secure a complete victory. Our men love always to be in action. Your Lordship never heard them complain of hunger or fatigue while they were in chase of their enemy, which at all times were equal to us in numbers. Employ them in hasty and desperate enterprises, and you will oblige them; and I have always observed that when I fought under the greatest disadvantage as to numbers, I had still the completest victory. Let us take this occasion to show our zeal and courage in the cause of our King and country, and that we dare attack an army of fanatics and rebels at the odds of nearly two to one. Their great superiority in numbers will give a necessary reputation to our victory; and not only frighten them from meddling with a people conducted by such a General, and animated by such a cause, but will encourage the whole kingdom to declare in our favour." Such a spirited and warlike oration naturally pleased the brave Dundee, whose eyes brightened with a sparkle of satisfaction and delight during its delivery; and he pointed out to the other officers that the sentiments and arguments expressed by Lochiel were those of one who had formed his conclusions and judgment from the infallible test of long experience, and an intimate acquaintance with the people and the subject upon which he had so eloquently addressed them. No further objections were offered to the course urged by the brave Sir Ewen, and it was unanimously agreed that they should fight at once, a resolution received with exclamations of joy by all the Highlanders, to the great gratification of their General. Before the Council of War separated, however, Lochiel begged to be heard once more while he addressed a few words to Dundee himself, which he did in these terms:—"My Lord, I have just now declared, in presence of this honourable company, that I was resolved to give an implicit obedience to all your Lordship's commands; but I humbly beg leave, in name of these gentlemen, to give the word of command for this once. It is the voice of your Council; and their orders are that you do not engage personally. Your Lordship's business is to have an eye on all parts, and issue your commands as you think proper; it is ours to execute them with promptitude and courage. On your Lordship depends not only the fate of this brave little army, but

also of our King and country. If your Lordship deny us this reasonable demand, for my own part, I declare that neither I, nor any that I am concerned in, shall draw a sword on this important occasion, whatever construction may be put upon my conduct." In this appeal Lochiel was supported by the whole Council, but Dundee asked to be heard in reply, addressing them thus:—"Gentlemen, as I am absolutely convinced, and have had repeated proofs of your zeal for the King's service, and of your affection to me, as his General and your friend, so I am fully sensible that my engaging personally this day may be of some loss if I shall chance to be killed; but I beg leave of you, however, to allow me to give one harvest-day to the King, my master, that I may have an opportunity of convincing the brave Clans that I can hazard my life in that service as freely as the meanest of them. Ye know their temper, gentlemen, and if they do not think that I have personal courage enough, they will not esteem me hereafter, nor obey my commands with cheerfulness. Allow me this single favour, and I promise, upon my honour, never again to risk my person while I have the honour of commanding you." Finding him so determined, the Council gave way, and at once broke up to prepare for immediate action.

(To be continued.)

THE ORIGIN OF THREE GAELIC PROVERBS.

THE origin of the many proverbs, of which the Gaelic language furnishes such a store, is often a most interesting and instructive study, affording, as it does, so many glimpses into the character and customs of the ancient Highlander. We venture to present the reader with three little stories which have been the foundations of the same number of Gaelic proverbs.

There lived in Islay a certain farmer, who, at one time, decided to remove to another dwelling. On the day before he intended to flit, he invited some of his neighbours to a farewell gathering. His house was small, and while the feast was proceeding, the guests suffered some inconvenience from overcrowding. Seeing this, their host told his son, a boy about ten years old, to take his meat away to a corner, so as to give the rest more room. In rather reluctantly obeying this order, the boy, acci-

dentally or intentionally, spilt a portion of his victuals upon the floor, and, being rebuked for his carelessness, he replied—"Is iomadh ni a chailleas fear na h-imrich" (Many things are lost by him that removes.) The force of this observation, in his own circumstances, so struck the father that he resolved not to remove after all, and the boy's words have passed into a proverb, which is often applied to those about to make a flitting.

Another common saying is—"Thugadh gach fear coin a cragaibh dha fein" (Let every man take birds from rocks for himself), and it is said to have originated as follows:—Two men went out one day to catch sea-birds. One of them passed a rope round his body, and the other dropped him down over the edge of the rocks where the birds nested. The man at the top held the rope, and the other crept along the ledges and caught the birds. When he had secured as many as he could carry, he shouted to his companion to pull him up. The other cried out, and asked what was to be his share of the birds. The reply came up in the words of the proverb. "Well, well," said he who held the rope, "let every one hold a rope for himself," and letting go his hold, his companion, with the birds, fell to the foot of the rocks, where he was instantaneously killed.

The well-known Alastair MacCholla Chiotaich, who fought under Montrose, is credited with being the first to utter the proverb—"’S truagh nach bu cheaird gu leir sibh an diugh" (I wish you were all tinkers to-day.) At the battle of Auldearn, Macdonald was cut off from the rest of his men, and surrounded by a number of the enemy in a small sheep fold. It would have gone hard with him but for a poor tinker from Athole, named Stewart, who, seeing Macdonald's plight, rushed gallantly to his rescue, and used his broadsword to such effect that the enemy fled. Alastair thanked his preserver, asked him who he was, and where he came from. The poor man, ashamed to avow his occupation, replied that he was not worth asking about, nor, indeed, worthy of being called a man at all. Macdonald assured him that what he had done that day would make up for anything else, and after much pressing, Stewart told him his name and occupation; upon which Macdonald made the observation, which has been handed down to posterity in the words quoted.

H. R. M.

THE DISARMING ACT AND THE PROSCRIPTION OF THE HIGHLAND DRESS.

BY J. G. MACKAY.

I.

WE often hear the question asked, Why have the Highlanders discontinued to wear their own national dress? There are many Cockneys who even yet imagine that in Scotland the people still wear nothing but tartan, speak but a barbarous language which no one can understand, and eat only Scotch haggis, and drink whisky. When, therefore, they invest their brawny limbs in the costume of the clans, and start out to "do the Highlands," imagining themselves the prototype of Roderick Mhic Alpein Duibh, or some such Highland chief, and find themselves the only representatives of the typical Highlander, while every one around them has his limbs encased in the ordinary habiliments of the rest of the world, they think they have made a discovery that the whole thing is a delusion, the mendacious fabrication of some modern London Celt, anxious to get up the name of his country by palming his own fanciful invention on a credulous public as the garb of his race. The dress is, therefore, pronounced a fancy dress, and of modern invention. There are now even many Highlanders who know so little about it that they cannot name the various articles constituting the dress, while there are very few who know the tartan of their own clan, or the cause of the dress being discontinued.

To give an account of the Disarming Act and the proscription of the dress, it is necessary to go back to the time of the rebellion of 1715. The Highlanders played such a prominent part both in that and the previous struggle, and proved such powerful antagonists, that the Government found it necessary to devise some means of reducing them to order.

In 1718 an Act was passed "declaring it unlawful for any person or persons (except such as were therein described) to carry arms within the shires of Dumbarton, Stirling, Perth, Kincardine, Aberdeen, Inverness, Nairn, Cromarty, Argyll, Forfar, Banff, Sutherland, Caithness, Elgin, and Ross;" but that Act not being sufficient to accomplish the ends desired, it was further

enforced by an enactment made in the year 1726, "for the more effectual disarming of the Highlands, in that part of Great Britain called Scotland." This Act of 1726 was only intended to remain in force for seven years, "but the purpose being still unattained," the Government came to the conclusion that more stringent means must be adopted. This impression turned out too true, when, on the landing of Prince Charlie, in 1745, many of the Highlanders again joined the Standard, and the country that was supposed to be completely stripped of its armour, was found bristling with steel, "frae Maiden Kirk tae John o' Groat's." The Highlanders did not see the force of giving up their much-loved weapons, which they expected to be of use to them again. All the serviceable arms were carefully secreted, and the old and useless given up, so that the second rebellion found them as well prepared as the first.

Most readers will be familiar with the history of that unfortunate but brilliant attempt made to reinstate Prince Charlie on the throne of his fathers. Several of the clans took up arms on his behalf, and after a short career of the most extraordinary successes, having penetrated to the very heart of England, they may be said to have shaken the British throne to its very foundations. When by some ill-advised policy they retreated to Scotland, then began their troubles; the good fortune which formerly smiled upon them now forsook them altogether, till on the disastrous field of Culloden their last ray of hope was extinguished for ever. It was now that the poor Highlanders began to realise the penalty they were to undergo for doing what they considered their duty. They were always supporters of the Stuart family, whom they considered to be of their own race, and their chivalrous spirit could not brook the idea of their being defrauded of their just rights. When, on the field of Culloden, the followers of Cumberland found victory on their side for the first time, their Commander gave them unlimited license to murder and pillage. Their feelings having been wrought up to the greatest fury, they determined to have revenge; having suffered defeat so often at the hands of the "half-naked savages," as they termed the Highlanders, now that fortune had turned in their favour, they were determined to appease their blood-thirsty appetites to the uttermost. "This fiendish conduct of the English soldiers," remarks Sir Walter Scott, formed such a contrast to the gentle

conduct of the Highlanders, as to remind him of the Latin proverb, "That the most cruel enemy was a coward who had obtained success." The Duke of Cumberland and his subordinates showed little discrimination in the choice of their victims, bringing their ruthless vengeance to bear on Chief and people alike. Guilty or not, it mattered little, if the unfortunate wretches bore sufficient evidence of Highland origin, or could not plead their own cause in English. But terrible as were these trials, and severe as were the persecutions they had to undergo, these alone would never have broken the independent spirit of the Gael. They were accustomed to war and all its consequences, its successes and reverses, so that Cumberland, with all his bloodhounds at his back, could not have succeeded in bringing them into entire subjection.

Parliament, however, set itself to design means by which to assimilate the Highlands with the rest of the country, and deprive the Highlanders of the power to combine against the Government. It was felt that such a measure must be resorted to as would make it impossible for a repetition of these offences ever to occur again, and certainly they could not have hit upon a more successful course than the one adopted. Under the system of clanship existing in the Highlands in these days, every man was trained to the use of warlike weapons; each clan lived a separate community by itself, bound together by the ties of clanship whose rights they were bound to support, "come weal, come woe." Chief and people being clad alike in their own distinctive tartan, they were able at a glance to know friend from foe, and act with all the advantages of military discipline. "It affords," says Dr Johnson, "a generous and manly pleasure to conceive a little nation gathering its fruits and tending its flocks with fearless confidence, though it is open on every side to invasion; where, in contempt of walls or trenches, every man sleeps securely, with his sword beside him; and where all, on the first approach of hostility, come together at the call to battle, as the summons to a festival show, committing their cattle to the care of those whom age or nature has disabled to engage the enemy with that competition for hazard and glory which operate in men that fight under the eye of those whose dislike or kindness they have always considered as the greatest evil or the greatest good."

The previous Act for disarming the Highlanders not having

been found sufficient, Government was now determined to take most stringent measures, immediate action being necessary from the fact, to quote the words of the Act, "That many persons within the said bounds and shires still continued possessed of arms, and that as a great number of such persons had lately raised and carried on a most audacious rebellion against his Majesty in favour of a Popish Pretender, and in prosecution thereof did, in a most traitorous and hostile manner, march into the southern parts of this kingdom, took possession of several towns, raised contributions upon the country, and committed many other disorders, to the terror and great loss of many of his Majesty's faithful subjects." The Statute 20th, Geo. II., chap. 51, was enacted. It was entitled—"An Act for the more effectual disarming the Highlands in Scotland, and for more effectually securing the peace of said Highlands, and for restraining the use of the Highland dress," etc. This time there was no evading the law; a certain day was appointed on which they were bound to give up all the arms in their possession. It was enacted—

That, from and after the first day of August 1746, it shall be lawful for the respective Lord-Lieutenants of the several shires above recited, and for such other person or persons as his Majesty, his heirs, or successors shall, by his or their sign manual, from time to time, think fit to authorise and appoint in that behalf, to issue or cause to be issued, letters of summons in his Majesty's name . . . commanding and requiring all and every person and persons therein named, or inhabiting within the particular limits therein described, to bring in and deliver up, at a certain day . . . and a certain place . . . all and singular his and their arms and warlike weapons unto such Lord-Lieutenant or other person or persons appointed by his Majesty, his heirs or successors; . . . and if any person or persons in such summons mentioned by name, or inhabiting within the limits therein described, shall, by the oaths of one or more credible witness or witnesses, be convicted of having or bearing any arms or warlike weapons after the day prefixed in such summons . . . every such person or persons so convicted shall forfeit the sum of fifteen pounds sterling, and shall be committed to prison until payment of the said sum; and if any person or persons, convicted as aforesaid, shall refuse or neglect to make payment of the foresaid sum of fifteen pounds sterling, within the space of one calendar month from the date of such conviction, it shall and may be lawful to any one or more of his Majesty's Justices of the Peace, or to the Judge Ordinary of the place where such offender or offenders is or are imprisoned, in case he or they shall judge such offender or offenders fit to serve his Majesty as a soldier or soldiers, to cause him or them to be delivered over (as they are hereby empowered or required to do) to such officer or officers belonging to the forces of his Majesty, his heirs, or successors, who shall be appointed from time to time to receive such men to serve as soldiers in any of his Majesty's forces in America; . . . and in case such offender or offenders shall not be judged fit to serve his Majesty as aforesaid, then he or they shall be imprisoned for the space of six calendar months, and also until he or they shall give

sufficient security for his or their good behaviour for the space of two years from the giving thereof.

The Highland ladies had espoused the Jacobite cause so heartily that they came in for a special clause—"If the person convicted shall be a woman, she shall, over and above the foresaid fine and imprisonment till payment, suffer imprisonment for the space of six calendar months, within the Tolbooth of the head burgh of the Shire or Stewartry within which she is convicted." Things had certainly come to a sad pass when the most stringent clause of the whole was reserved for the weaker sex; but the Legislature saw the great power wielded by the Jacobite ladies, many of whom, when their husbands were either too irresolute, or too careful to risk the chance of offending the reigning powers, raised the clansmen, and led them in person to the standard of the Prince. But the harshest clause of all is to follow! It was hard enough to deprive Highlanders of their much-loved weapons—the trusty claidheamh-mor, in which they took such a pride, which had been their constant companion since ever they were able to wield it. In many cases it was a sacred heirloom, handed down from father to son, and its well-tempered blade showed by its numerous notches the many deadly struggles in which it had been engaged. But the Highlander must throw aside his national garb—the very type of his own free, manly spirit, "a dress which had been handed down to him from a period reaching beyond either history or tradition," and confine himself in the contemptible garb of his enemy. So it was further enacted—

That from and after the first day of August 1747, no man or boy within that part of Great Britain called Scotland, other than such as shall be employed as officers and soldiers in his Majesty's forces, shall, on any pretence whatsoever, wear or put on the clothes commonly called Highland clothes—that is to say, the plaid, philabeg, or little kilt, trowse, shoulder belt, or any part whatsoever of what peculiarly belongs to the Highland garb; and that no tartan or party-coloured plaid or stuff shall be used for great coats or for upper coats; and if any such person shall presume, after the said first day of August, to wear or put on the aforesaid garments, or any part of them, every such person so offending, being convicted thereof by the oath of one or more credible witnesses or witnesses, before any Court of Justiciary, or any other or more Justices of the Peace for the Shire or Stewartry, or Judge Ordinary of the place where such offence shall be committed, shall suffer imprisonment, without bail, during the space of six months, and no longer; and, being convicted for a second offence before a Court of Justiciary or at the Circuits, shall be liable to be transported to any of his Majesty's plantations beyond the seas—there to remain for the space of seven years."

This was a bitter pill to swallow, for, as to the clause forbidding the carrying of arms, the Highlanders could not but see

that the Government was acting according to the dictates of common prudence, but to interfere with a matter so simple and personal as their dress was clearly carrying the thing too far; it seemed as if the Government wished to degrade and insult them to no purpose. They had already paid dearly for their unfortunate allegiance to the fallen cause, and could not see the purport of this silly oppression. "Had the whole race been decimated," remarks General Stewart, "more violent grief, indignation, and shame could not have been excited among them, than by being deprived of their long inherited costume." If we may judge the feelings of the people by the productions of the bards of the day, they were certainly bitter enough. In the song "Hé'n clo dubh," by Alexander Macdonald, this feeling is very clearly shown. A few of the verses run thus:—

Shaoil leis gun do mhaolaich so
 Faobhar nan Gaidheal tapaidh,
 Ach's ann a chuir e geur orr'
 Ni's beurra na deud na h-ealltainn.
 Dh-fhag e iad lan mi-ruin
 Cho ciocrasach ri coin acrach;
 Cha chaisg deoch an iotadh,
 Ge b' fhion i, ach fìor fhuil Shasuinn.
 * * * * *
 Ge d' chuir sibh oirne buarach,
 Thiugh, luaighte, gu'r falbh a bhacadh,
 Ruithidh sinn cho luath,
 'S na's buaine na feidh a ghlasraidh.

In that excellent book by Professor Blackie, "The Language and Literature of the Scottish Highlands," there is an English translation of some verses of this song. The following afford a good example of its spirit:—

A coward was he not a king who did it,
 Banning with statutes the garb of the brave;
 But the breast that wears the plaidie,
 Ne'er was a home to the heart of a slave.
 Let them tear our bleeding bosoms,
 Let them drain our latest veins,
 In our hearts is Charlie, Charlie!
 While a spark of life remains.

Donachadh Bàn sings with equal bitterness when he says—

O tha na briogais liath-ghlas
 Am bliadhna cuir m'ulaid oirn,
 'Se 'n rud nach fhacas riamh oirn,
 'S nach miann leinn a chumail oirn;

'S na 'm bitheamaid uile dileas
Do 'n rìgh bha toirt cuireadh dhuinn,
Cha 'n fhaicte sinn gu dilinn
A strìochda do 'n chulaidh so.

If this punishment had been confined to the clans that took part in the rebellion, it would not have been so cruel, but friend and foe were treated alike—with equal severity. It was very hard for those clans who remained faithful to the Government, that they should have to suffer this degradation and shame as the reward of their fidelity—not only to lay aside the swords they had used on behalf of the Government, but compelled to carry the brand on their very backs; it looked as if it were more the intention to outrage their feelings as a race than the act of a wise and just administration. "It is impossible to read this Act," says Dr Johnson, "without considering it rather as an ignorant wantonness of power, than the proceeding of a wise and beneficent Legislature." Rob Donn expresses the sentiments of his countrymen when he says in

ORAN NAN CASAGAN DUBHA,

Lamh Dhe leinn a dhaoine
C' uime chaochail sibh fasan,
'S nach 'eil agaibh de shaorsa
Fiu an aodaich a chleachd sibh,
'S i mo bharall mu'n éighe,
Tha 'n aghaidh feileadh a's osan,
Gu'm bheil caraid aig Tearlach,
Ann am Parlamaid Shasuinn.

Faire Faire; 'Rìgh Deorsa,
'N ann a spors' air do dhilsean,
Deanamh achdachan ura,
Gu bhi dublachadh 'n daorsa,
Ach on 's balaich gun uails' iad,
'S fearr am bualadh no'n caomhnadh,
'S bidh nì's lugh g' ad fheitheamh,
'N uair thig a leithid a ri'sd oirnn.

Ma gheibh do namhaid 's do charaid,
An aon pheanas an Albainn,
'S iad a dh-eirich 'na t-aghaidh
Rinn an roghainn a b' fhearra dhiubh.

Rob Donn's countrymen took up arms on behalf of the Government, both in 1715 and in 1745, and it was certainly galling to be subjected to such treatment as this for their pains.

(To be continued.)

TO THE GAEL.

I'll sing a song to Highlanders, wherever they may be,
 A song of love and friendship to my kinsmen o'er the sea,
 A thousand joys I wish to all who claim the mountain land,
 A thousand times I'd love to shake each honest Highland hand ;
 Our Caledonia silent sits upon her mountains lone,
 Dark mists and tempests wild rage still around her rocky throne,
 Her fountains pour their music hoarse, her rivers sweetly sing,
 Her heather-bells in beauty still their fragrant blossoms fling.
 Come sing a song for Caledon ! the home we love so well,
 In every distant cot or hall her strains of beauty swell,
 Howe'er oppressors crush our race, our hearts are ever true
 To Caledonia's lonely glens and rocky mountains blue.

Her wintry blasts sweep loudly o'er her children's lowly graves,
 'Mid ruined cots their melody in sorrow's cadence raves,
 Her summer winds the thistles kiss, and sigh in sad despair
 For stalwart men and bonnie maids who once were dwelling there ;
 Her glens are green ; but, oh, it is the verdure of the tomb !
 Cold desolation spreads around its dark and deathly gloom,
 The laverock's lilt e'en seems a song of anguish or of pain,
 And Caledonia weeps for days that ne'er will come again.
 But sing a song for Caledon, &c.

Her waves still leap with joyous pride around her rocky shore,
 Or break their swelling, foamy crests in anger's sullen roar
 That rolls to heaven, and tells the tale of tyranny and blood,
 Which clings to Caledonia's name and cheerless widowhood ;
 Her sons that dwell around her now no more are tartan clad,
 The maidens that adorn her still are songless now and sad.
 The love which once imbued their hearts is quenched by Saxon scorn,
 And chiefless now they tread her hills forsaken and forlorn.
 But sing a song for Caledon, &c.

Denied by landlord strangers harsh, the simple right to live,
 In distant lands they seek the joys that willing toil can give,
 And tho' afar from hills and glens their love they ne'er forget,
 Around each hearth is heard the songs of Caledonia yet ;
 Then tho' our Fatherland is reft of ancient might and worth,
 We aye will show that Highlanders are foremost on the earth.
 Our love of home can never die, as Gaels our boast appears,—
 Where'er we live we proudly stand as Freedom's pioneers.
 Come sing a song for Caledon ! the home we love so well,
 In every distant cot or hall her dear old music swell,
 Howe'er oppressors crush our race, our hearts are ever true
 To Caledonia's lonely glens and rocky mountains blue.

Sunderland.

WM. ALLAN.

CHARLES FRASER-MACKINTOSH, M.P., F.S.A., SCOT.

BIOGRAPHICAL Sketches of prominent Highlanders have from time to time appeared in these pages. It will be very generally conceded, whatever differences of opinion may exist on minor matters of detail in his public career hitherto, that the subject of the present sketch is a very prominent Highlander, and that he well deserves a very high, if not the leading place among those who will have left their mark on the history of the Highlands, politically and socially. A notice of his career will be specially interesting at the present juncture, when the labours and the result of the Royal Commission of Inquiry into the state of the Highlands, in which he has taken such a distinguished part on the side of the people, is placed before the country, and that quite independently of whether the result of the Inquiry is considered satisfactory or the reverse.

Mr Fraser-Mackintosh was born on the 5th of June 1828 at Dochnalurg, on the estate of Dochgarroch. His father, Alexander Fraser, a cadet of the family of Fraser of Kinneries, was born so far back as 1764. His great-grandfather, also named Alexander, lived in 1708 at Achnabodach, now Charleston, on the property of Kinmylies, and is on record as having paid a sum of money to the Town Council of Inverness for the freedom of toll over the old stone bridge, carried away by the flood of 1849, for himself and for his heirs for ever. Two of his sons, having been "out" in 1715, were among the first Highlanders who emigrated to South Carolina; and from them sprung the numerous and wealthy Frazers (for so they spell their surname) who, for the last century and a-half, have held such influential positions in the city of Charleston, and were so prominent in the late Federal and Confederate war in the United States of America.

Alexander Fraser, Dochnalurg, married Marjory, daughter of Captain Alexander Mackintosh, only son of William, only son of Duncan, a Captain in the Mackintosh Regiment of 1715, and third brother of Brigadier Mackintosh of Borlum, who commanded the Highlanders in the first Stuart Rising. Among the issue of this marriage was our present subject, Mr Charles Fraser-

Mackintosh, M.P., F.S.A., Scot. His grandfather, Captain Alexander Mackintosh, above named, married his cousin, Janet, eldest daughter of Charles Maclean of Dochgarroch, the head of a family for several generations prominent in the immediate vicinity of Inverness, descended from Sir Charles Maclean of Urquhart, after whom they were styled Clan Tearlaich.

Mr Fraser-Mackintosh received his early education under the private tutorship of the Rev. A. Watson. Later, from 1836 to 1840, he was under the tuition of Mr Forbes, of Dochgarroch School, an eminent classical scholar, who did such justice to his charge that in his eleventh year he gained prizes at a great Highland competiton, held in 1839 in Inverness, for Latin and Greek. After leaving Dochgarroch School Mr Fraser-Mackintosh attended for one year Messrs Gair's Seminary at Torbreck.

It had been first intended that he should seek his fortune abroad, but an elder brother having then recently died in Calcutta, while another was at sea, and his mother having the bones of one uncle and of three brothers resting in foreign lands, it was finally resolved that young Mr Charles should seek his fortune at home, in the legal profession. In 1842, in his fourteenth year, he entered the office of Mr John Mackay, solicitor, Procurator-Fiscal for the county; and in 1844 he was indentured as an apprentice with the late Patrick Grant, Sheriff-Clerk for the county of Inverness, with whom he remained for three years. From 1847 to 1849 he served with the late Mr Charles Stewart of Brin, after which he went to Edinburgh, where he served in the office of a Writer to the Signet, meantime attending the classes of Civil Law, Scots Law, Conveyancing, and Rhetoric, taking an honourable position in nearly all of them. He passed as a Notary Public in May 1853; and in the following month, in the 25th year of his age, was admitted a Procurator at Inverness. He soon made for himself a good position in his profession at the head of an extensive and lucrative practice.

In 1857 he appeared prominently for the first time in public life, acting as one of the agents of Alexander Campbell of Monzie, who in that year unsuccessfully contested the Inverness Burghs as an Advanced Liberal, against Mr (now Sir) Alexander Matheson, the sitting member.

In the same year his uncle, Eneas Mackintosh, formerly an

officer in the Royal Navy, who died in August 1857, by his settlement—proceeding on the narrative that he was the last descendant of Duncan Mackintosh, third son of William Mackintosh of Borlum, and for the keeping up of the family name—requested his nephew, the subject of these remarks, to assume the additional surname of Mackintosh, to whom the Royal license for that end was duly granted.

The same year, he was urged to become a candidate for the Town Council, and he stood for the Third Ward, when he was returned at the top of the poll, very much in consequence of his energetic and warm advocacy of the popular Parliamentary candidate, Mr Campbell of Monzie, in the recent contest; and this position he always maintained until he finally retired from the Council in 1862, where he had invariably supported the advanced popular and reform party, then, and for several years after, in a minority.

In 1859 he again supported the advanced Liberal party in the Burghs in their second attempt to return Mr Campbell of Monzie, on this occasion giving his services as agent gratuitously, and subscribing £100 towards the expenses of the contest.

In 1860 he was elected Captain of the 4th Inverness Company of Rifle Volunteers, and continued in command for the next ten years, when he had to resign in consequence of other pressing engagements.

In 1861 he was associated with Messrs G. G. Mackay, C.E., Donald Davidson, and Hugh Rose, solicitors, in bringing about the most important improvement that was ever made in the town of Inverness—the great Union Street Scheme, which has so largely benefited and beautified the town, and proved so lucrative to the projectors. In 1863 he bought the estate of Drummond in the neighbourhood, which had once belonged to his great-great uncle, Provost Phineas Mackintosh; and in 1864 that of Ballifeary, both now important and populous suburbs of Inverness.

In May 1867 he retired from the legal profession, when he was entertained to a public dinner by his brother townsmen, and from June in that year until July 1868, he travelled all over Europe. On his return home he consented to act, for a limited period, as Commissioner for the late Mackintosh of Mackintosh, but he gave up that position in 1873, when he was entertained to

a public dinner by the tenantry, at which the late Chief and several of the leading farmers and smaller tenants spoke of his estate management in the highest and warmest terms.

In 1873 many electors in Inverness thought that a change from a Whig representative to one who would more distinctly and actively represent the real opinions of the Burghs had become necessary in their political life. About fifty of these met together, and after a consultation among themselves and with Mr Fraser-Mackintosh, it was resolved to test the feeling in the constituency in favour of a change, more decidedly, by a requisition in his favour, he meantime agreeing to contest the next vacancy, should the requisition prove satisfactory. The proposal was found to be most popular, and in a few days a requisition, signed by about six hundred electors, was presented to him, when he at once finally consented to stand as an Independent candidate at the end of the existing Parliament. In the meantime he proceeded to Algiers, where he remained until Parliament was dissolved in 1874. After a keen contest in the four Burghs, he was elected, much to the surprise of the old Whigs, by the substantial majority of 255, and has continued to represent the Burghs with increased activity, usefulness, and popularity, without a contest, ever since. In the first speech which he delivered, as a candidate to represent the Burghs in Parliament, on the 28th of August 1873, he declared—"I claim your suffrages as a Highlander—speaking and familiar with the Gaelic language, and ready to advocate in the highest quarters all the legitimate requirements of the Highland people—many of which have hitherto been entirely neglected, and grievously overlooked and ignored."

Before dealing with his Parliamentary career, and the manner in which he carried out this pledge, it is right to state that he had already made for himself a place and a name in the literature of his country. In 1865 he published his "Antiquarian Notes," a most interesting and valuable addition to the literature of the Highlands, and now so rare that scarcely a copy can be procured second-hand at four or five times its original published price. In 1866 he issued "Dunachton Past and Present," and in 1875 appeared his "Invernessiana," being "Contributions towards a History of the Town and Parish of Inverness, from 1160 to

1599," illustrated by excellent engravings and lithographs of some of the most interesting buildings and antiquarian relics in or connected with the town. The work is invaluable to all who take any interest in the early history of the Highland Capital, and it is already becoming rare. Mr Fraser-Mackintosh informs us in the preface that he was induced to perform this important service to his countrymen "from a desire to honour Inverness, for," he says—

'I take pleasure in her stones, and favour the dust thereof;'

and also from having been favoured with a perusal of many valuable old papers connected with the burgh—in their original language and caligraphy unintelligible to ordinary readers—and which are nearly all unknown to the public, having never before appeared in print." The work occupied his intervals of relaxation during a period of eight years, engaged in other arduous occupations, by which he preserved many valuable literary relics and memorials of Inverness and the North, which would otherwise, in course of time, be for ever lost.

In 1876 he had placed a notice of motion on the Books of the House of Commons in favour of teaching Gaelic in Highland schools, but as he was only able to secure for it a second place, and in consequence of the motion having precedence of it leading to a long debate, he was unable to bring it on. Mainly, however, through his efforts the Education Department in 1877 reluctantly agreed to issue circulars to Highland School Boards containing queries :—(1) As to whether or not the School Boards were disposed to take advantage of Gaelic ; (2) whether or not Gaelic teachers could be got ; and (3) the number of children that would probably attend these schools. These circulars having been returned in 1877, were printed, and the result was considered highly satisfactory to the advocates of Gaelic teaching in the schools ; especially so, as they showed that there would be no difficulty in getting a sufficient number of teachers to teach the language. On the strength of this return, Mr Fraser-Mackintosh set again to work, with the result that in the Code for 1878, Gaelic was recognised to the extent of permitting it to be taught for at least two hours a-week, and might be used as a means of instruction in other branches. Unfortunately, however, the Highland School Boards took no advantage of the concession secured, and, notwithstanding Mr Fraser-Mackintosh's continued

efforts, little actual progress has been made beyond the advancement of public opinion, and, to all appearance, the conversion of the present Minister for Education to common-sense views, on which it is hoped action will soon follow, by having Gaelic placed at least in as good a position as foreign languages. On the 13th of March 1878 he delivered a paper to the Gaelic Society of London, urging the necessity of combination among Highlanders and Celtic Societies to advocate the common interests of the race, which gave an impetus to, if it did not practically originate, the movement which soon after brought about the Federation of Celtic Societies, an Association which, in some important respects, has in the past done good service in the people's cause.

Curiously enough, at a meeting on the same evening, the Gaelic Society of Inverness resolved to recognise in some public manner the services rendered by Mr Fraser-Mackintosh in connection with Highland education, by presenting him with an address and entertaining him to a public dinner in Inverness. This was done on the 24th of April following, when what has been correctly described as a "great Celtic demonstration" took place in the Capital of the Highlands, attended by representatives from nearly all the Celtic Societies in Britain. A meeting took place at noon in the Town Hall, when Provost Simpson, who presided, made an excellent speech, in presenting the address in name of the Celtic Societies, in which, after enumerating Mr Fraser-Mackintosh's services, he said, amidst enthusiastic cheers—"All this shows a growing sense of the importance of the subject you have done so much to promote, which has earned for you the well-deserved and honoured designation of the 'Member for the Highlands.' I trust that the marked success which has attended your efforts in the past will stimulate you to continue the good work—if your true Highland heart needs any stimulus but your inborn love for the good of your native North. I do not think it does; still one enjoys success, and others, seeing yours, will more readily also put their hands to the work."

The Provost then read and handed the following address

To Charles Fraser-Mackintosh, Esq. of Drummond, M.P.

SIR,—We beg to congratulate you on the marked success which has attended your efforts since you entered Parliament to secure for the Gaelic-speaking children of the Highlands the use of, and instruction in, their native tongue in our national schools. You have this session obtained a recognition in the Education Code for Scotland

of the *principle* that the language should be taught in the schools and paid for out of the school rates. This we value as a most important admission by Government of the educational requirements and claims so long contended for by the Gaelic-speaking people of the Highlands; and as a valuable concession that places the teaching of Gaelic in the hands of the School Boards, which is practically to give to the ratepayers the power to enforce the teaching of that language wherever they desire it. We trust that this is only the beginning of what you may yet be able to accomplish, if properly supported by the united efforts of those who take a real and earnest interest in the education of our Highland youth.

You well deserve the honourable designation so happily accorded you—"the Member for the Highlands." On the question which we, as representatives of the Celtic Societies throughout the country, have most at heart—the interests of the Gaelic people—you are undoubtedly entitled to that designation, and so long as you, the only Gaelic-speaking Member in the House of Commons, continue our representative, and act in the interests of the Highland people as you have done hitherto, you will always secure the sympathy and support of every genuine and true-spirited Highlander.

We desire on this occasion to extend to you our hearty sympathy in your valuable advocacy of the Gaelic cause, and to offer you every encouragement in our power to persevere, until Gaelic shall, at least, occupy that place in our educational system which is already accorded to other ancient and modern languages, and until Highland education, as a whole, shall be such as to fit our youth for that position, both in our own and in other lands, which they are entitled to occupy.

We tender you our hearty and sincere thanks for what you have already accomplished for your Highland countrymen, and wish you long life and happiness, and that you may for many years to come be able to discharge the important duties of your position.

These expressions of thanks and continued confidence we now most heartily accord to you, in the name and on behalf of our respective Societies; and we remain, Sir, your obedient and faithful servants,

(Signed) ALEXANDER SIMPSON, Chieftain of the Gaelic Society of Inverness, and Provost of the Burgh.
 WILLIAM MACKENZIE, Secretary of the Gaelic Society.
 COLIN CHISHOLM and
 A. MACKENZIE, for the Gaelic Society of London.
 DAVID MACDONALD, for Aberdeen Highland Association.
 A. MACPHAIL, Secretary for the Aberdeen Highland Association.
 A. MACKENZIE, for the Hebburn Highland Association.
 DONALD MACRAIL, Chief of the Greenock Ossianic Club, and Vice-President of the Greenock Highland Association.
 JOHN MACPHERSON, for the Edinburgh University Celtic Society.
 HENRY WHYTE, for *Commun Gaidhealach Ghlaschu*.
 WILLIAM SUTHERLAND, Vice-President of the Glasgow Sutherland Association.
 G. J. CAMPBELL, for the Edinburgh Sutherland Association.
 D. MACLACHAN, Secretary of the Ardnamurchan, Morven, and Suinart Association.
 ALEX. MACKENZIE, for the Glasgow Gael Lodge (Masonic), and for the Glasgow Lewis Association.

Dr Macraill, who represented the Greenock Highland Society, and the Greenock Ossianic Club, gave expression on the occasion, not only to the sentiments of his own constituents, but to those of all present and those they represented, in the following terms:—"I have the honour," he said, "of conveying to you, Mr Charles Fraser-Mackintosh, their deep sentiments of gratitude, affection, and esteem for having exerted and distinguished yourself so signally in their behalf in your political capacity, your zeal for the honour and well-being of their country, and your lofty en-

thusiasm for preserving and cherishing the ancient language which records the exploits of their heroic ancestors and must always remain the social tie of the Highland race. They also congratulate you on the fact that, in the face of difficulties and impediments where success would appear to be most unlikely, you, by your force of genius and tact, stimulated by genuine patriotism, conducted your undertaking step by step to a triumphant success."

Immediately after the presentation of the address, Mr Fraser-Mackintosh presided at a meeting of the Representatives present, at which the "Federation of Celtic Societies" was inaugurated, and in the evening he was entertained to a public dinner by the leading citizens, without distinction of political creed, under the presidency of the Provost of Inverness, who again complimented him upon his valuable services to the whole Highlands of Scotland.

On the 25th of July 1881, a special return was ordered by Parliament, on his motion, of the number of Gaelic-speaking people in Scotland. The Gaelic census of that year itself had not been secured without considerable pressure beforehand, and though the result is not nearly so accurate and full as it would have been had the Government listened to his original application in August 1880, it is very important, and deserves recognition.

While addressing his constituents at Inverness on the 17th of October 1877, he was asked by the writer of these lines if, in the following session, he would move for a Royal Commission to inquire into "The impoverished and wretched condition, and, in some places, the scarcity of men and women in the Highlands; the cause of this state of things; and the most effectual remedy for ameliorating the condition of the Highland crofters generally?" He replied that if such a demand "was strengthened by a general expression of feeling in its favour throughout the country," and "so pave the way for such a motion, he would be glad to make it." The Gaelic Society of Inverness took up the question on the 5th of December following, discussing it at length on that evening, and at their next meeting on the 12th of the same month, when a motion was carried in favour of inquiry. The minute, as printed in the "Transactions of the Society," vol. vii., page 52, has now become interesting, and is as follows:—"Mr Alexander Mackenzie moved—That the Society petition Parliament for a Royal Commission to inquire into the condition of the Crofters in the

Highlands and Islands of Scotland, with a view of devising means for its amelioration.' Mr Wm. Mackay moved, as an amendment, —' That in the meantime, and until further information is gathered as to the condition of the crofters, and until the Society is prepared to indicate what steps, if any, ought to be taken, the Society do not petition Parliament.' A vote having been taken, the Chairman, Mr Mackay of Benreay, declared Mr Mackenzie's motion carried by a large majority." This, the first petition on the subject, was duly presented to Parliament by Mr Fraser-Mackintosh, and from that day until the prayer of the petition was granted, he did everything in his power to obtain it.

All this time petitions were being sent in from all parts of the Highlands in support of a Royal Commission to inquire into the state of the crofters. A large public meeting was held in Inverness, in December 1880, in favour of the movement, when Mr Fraser-Mackintosh occupied the chair, and made a telling speech in support of such an inquiry. Both in 1881 and 1882 he gave notices of motion on the subject in the House of Commons, but failed to secure a suitable opportunity of formally moving them. He, however, constantly persevered, publicly and privately, to gain the object he had laid out for himself.

He tried, in the House of Commons, to obtain trial by jury for the Braes crofters charged with deforcing the Sheriff-officers sent to remove them; and, failing in this, he, with Dr Cameron and five other Scottish members of Parliament, on the 9th of May 1882, addressed a powerful protest to the *Times* newspaper, against the conduct of the Crown authorities, in which it is declared that "many persons, who sympathise with the men, and desire that their case shall be fairly heard, openly accuse the Executive of resorting to unworthy means to obtain a conviction," and concluding by saying that the refusal of a trial by jury, "in this particular case, on grounds of public policy, seems particularly regrettable, and we beg publicly to protest against it." In that act, it may be said, without the slightest fear of successful contradiction, that he had the full sympathy and approval of the whole people, outside landlord and official circles.

On the 22nd of February 1883, Mr Fraser-Mackintosh got up a memorial to the Home Secretary, in which, referring to what had recently occurred in the Isle of Skye, it is urged "that, under existing circumstances, it is most important that a Royal

Commission of Inquiry into the condition of the crofter and rural population of the Highlands and Islands of Scotland should be granted by the Government without delay." This memorial was signed by twenty-one Scottish Members, Mr Fraser-Mackintosh being the only Highland representative whose name was adhibited, though all the others had an opportunity to sign it. It was sent to the Home Office on the following day, accompanied by a long letter urging, for reasons stated, that a Commission should be granted at once. This expression of opinion had the desired effect, and intimation was given that a Royal Commission would be immediately granted. Mr Fraser-Mackintosh was, as a matter of course, a member of it; and the manner in which he justified that position by his subsequent action, in the interest of the Highland people, is so fresh in the memory of all, that anything like detailed reference here is quite unnecessary. No one knows better than the present writer the great anxiety and difficulty of Mr Fraser-Mackintosh's position, and the endless trouble and inconvenience to which he was put to enable him to get at the facts, from witnesses, most of whom were afraid to tell what they knew; but the time has not yet arrived for stating these difficulties in detail. This much, however, may and ought to be said,—(1) that to him credit is largely due for securing that the stories of the Crofters themselves were so fully brought out, and presented in their simplicity to the Commission; (2) that the effect of hostile questions was generally neutralised by re-examination; and (3) that the carefully prepared rebutting statements of factors and other estate officials, who generally managed to secure the great advantage of having the last word, were, then and there, inquired into, and had their general one-sidedness and inaccuracy exposed.

If no other immediate good should come of the Commission, and of Mr Fraser-Mackintosh's labours, than the mere placing of the evidence taken before the world, the author of it will have made for himself a name in the history of the country, and will, more than ever, deserve his well-earned titles of "The Member for the Highlands," and The Crofter's Friend.

In July 1876 he married Eveline May, only child of Richard D. Holland, of Brooklands, Surrey, and of Kilvean, Inverness, by his late wife, Helen, daughter of John Macgregor, for many years resident in Charter House Square, London. A. M.

CELTIC MYTHOLOGY.

BY ALEXANDER MACBAIN, M.A., F.S.A. SCOT.

XII.—WELSH AND GAELIC ELYSIUM.

THE Welsh Hades was known as Annwn. It possessed kings, chiefs, and commons, somewhat like those of this world, only vastly superior—"the comeliest and best equipped people ever seen." Pwyll, Prince of Dyved (South-west Wales), while one day out hunting, lost his companions in his eager pursuit of a stag. Hearing a cry of hounds near him, he approached, and saw the stag brought down by other dogs than his own. "Then he looked at the colour of the dogs, staying not to look at the stag, and of all the hounds that he had seen in the world, he had never seen any that were like unto these. For their hair was of a brilliant shining white, and their ears were red; and as the whiteness of their bodies shone, so did the redness of their ears glisten." He drove them from the stag, and set on it his own dogs. Immediately there came upon him a man dressed all in grey and mounted on a grey horse, and he reviled Pwyll for his discourtesy in turning off his hounds. Pwyll offered to make reparation, and his offer was accepted. The stranger said that he was Arawn, King of one-half of Annwn, and he was at war with Havgan, the other King. Pwyll, if he liked, could overthrow Havgan, who was to come exactly a year thereafter against Arawn. Would Pwyll change places with him and meet Havgan? He would give him his own personal appearance, and assume Pwyll's, and they could govern each other's kingdoms for a year. This was agreed on. Pwyll took the form of Arawn, and came to Annwn. He never saw anything like the beauty of Arawn's city and the appointments of his court, "which of all the courts on earth was the best supplied with food and drink, and vessels of gold and royal jewels." Suffice it to say that he ruled well during the year, and at the end of it slew Havgan, "at the ford," in single combat, and thus made Arawn undisputed master of Hades. Arawn had, meanwhile, conducted the kingdom of Dyved as it never had been before; his wisdom and justice were unsurpassable. And

these two kings made an eternal bond of friendship with each other, and Pywll was called "Chief of Annwn" henceforward.

The dogs of Annwn, mentioned in the above tale, are a common feature in mythology. Ossian, on his way to Tir-nan-og, saw a hornless fawn bounding nimbly along the wave-crests pursued by a white hound with red ears. The Wild Huntsman and his dogs of Teutonic myth belong to the same category; and these dogs of Annwn were similarly said to rush through the air, and evil was the omen. These are, undoubtedly, the wind-dogs of Hermes, the conductor of souls; the Wild Huntsman is none other than Odin, sweeping up the souls of the dead in his path. Annwn, or the Lower Regions, possess, in the myth, the same characteristics as this world; only things are on a grander scale there altogether. The other reference of importance to this Earthly Other-world is in the story of Arthur. Dying on the battle-field of Camlan, he is carried away to heal of his wounds to "the vale of Avilion," which Tennyson, catching the true idea of the Welsh mythic paradise, describes thus: Arthur, dying, speaks to Bedivere;

" I am going a long way→
To the island-valley of Avilion;
Where falls not hail, or rain, or any snow,
Nor ever wind blows loudly; but it lies
Deep-meadow'd, happy, fair with orchard lawns
And bowery hollows crowned with summer sea."

And here Arthur still lives on, destined one day to appear and set free his Cambrians from the hateful yoke of the Saxon.

The myths in Ireland bearing on the existence of a happy western land are very numerous and important. The names given to this land vary, but they have a general reference to happiness, all save the name Tir-fa-tonn, the "Under-wave Land." The names generally met with are Tir Tairngire, "Land of Promise"; Mag Mell, "Plains of Happiness"; Tir-nam-beo, "Land of the Living"; Tir-nan-og, "Land of the Young"; and O'Breasail, "Breasal's Isle." Whether there is any distinction implied in these names cannot well be said. There would seem to be something of a difference between the Under-wave Land and the Plains of Happiness; the latter may have rather been the abode of the gods, where Manannan lived with Fann his wife, as the myths have it. Tir-fa-tonn looks rather like the

Gaelic Hades, the abode of the dead. The Gaelic version of Diarmat's sojourn there gives strong colour to such a supposition, and the early Middle Age legends in regard to St Patrick's Purgatory below Lough Dearg—the precursors of Dante and Milton's descriptions—lend great countenance to such a distinction between Tir-fa-tonn and Mag Mell.

The myths may be grouped in three divisions. There are, first, the myths where a mortal is summoned, in an enchanting song, by a fairy being who has fallen in love with the mortal, to a land of beauty and happiness and ever-youthful life; second, there are myths which tell how a hero has, Ulysses-like, paid a business visit to the other world; and, thirdly, the accounts of many voyages of discovery in search of the Happy Isles, and the "Traveller's Tales" of the wonders seen. To the first class belong three very remarkable Irish myths: the Courtship of Etain, the Story of Condla Cam, and Ossian in Tir-nan-og. The outline of the story is as follows:—There suddenly appears before a kingly company a fairy being who chants, for some particular person in the company loved by the fairy, a song descriptive of the glories and pleasures of the Land of the Ever-young. The person so addressed cannot choose but love the fairy, and go to the wonderful land. In Ossian's case alone have we got an account of the career of the enchanted one in Tir-nan-og. Niam of the Golden Hair suddenly presents herself before the Feni, tells her love for Ossian, and says: "I place you under obligations which no true heroes break through—to come with me on my white steed to Tir-nan-og, the most delightful and renowned country under the sun. Jewels and gold there are in abundance, and honey and wine; the trees bear fruit and blossoms and green leaves all the year round. Feasting and music and harmless pastimes are there each day. You will get a hundred swords, and robes of richest loom; a hundred steeds, and hounds of keenest scent; numberless herds, and sheep with fleeces of gold; a hundred maidens merry and young, sweeter of mouth than the music of birds; a hundred suits of armour, and a sword, gold handled, that never missed a stroke. Decline shall not come on you, nor death, nor decay. These, and much more that passeth all mention, shall be yours, and myself as your wife!" Needless is it to recount how Ossian went, the wonders he

saw by the way, and the feats he did; how he found Tir-nan-og all that it was painted by the Princess Niam; how, after three hundred years, he returned to earth on the white steed, from whose back he was forbidden to dismount; how he fell from the steed when helping the poor weakly mortals that he found then on earth to raise a huge stone; and how the steed rushed off and left him, old and withered and blind, "among little men."

Visits of the nature of that undertaken by Ulysses, in Homer, to the Land of Shades, were made by at least three great champions of the Gael. These are Cuchulainn, Cormac Mac Art, and Diarmat O' Duinn. We have already referred to Cuchulainn's helping of Fand, wife of Manannan. The story says that, like a wise man, Cuchulainn, when invited to assist Fand, deserted as she was by her husband, sent his charioteer Loeg to "prospect" and report as to the safety of such a journey. Loeg and his fairy guide "proceeded until they reached the side of the island, when they saw the bronze skiff waiting for them. They then stepped on to the ship and landed on the island." There they found Fand and her father waiting them. Professor Rhys very properly compares this passage to the well-known boat and ferry of Charon in classical mythology. "There can be no mistake," he says, "as to its [the Isle of the Blest] being the Elysium of the dead, and that going into it meant nothing less than death to ordinary mortals; it was only by special favour that a mortal might enter it otherwise." Passing over Cormac Mac Art's visit to Manannan, and rescue from death of his wife and two children, we find a double account of Diarmat's visit to Tir-fa-tonn—one Irish, one Gaelic. The Irish one is in its main features the counterpart of the Welsh Mabinogion, "The Lady of the Fountain." Diarmat fights with the Knight of the Fountain, and in wrestling with him they both fall into the fountain. Diarmat, arriving at the bottom of it, finds himself in a most beautiful territory, where he does many deeds of valour, and helps a distressed prince to a throne. The Highland tale represents him as sheltering a loathly creature that turns out to be a most beautiful lady under spells. She is the daughter of the King of the Land under the Waves. After presenting Diarmat with a fairy castle, and living with him some time, she left him for her own country, a slight quarrel having occurred.

He followed her, crossed on the "Charon" boat, much as already described in Loeg's case, and arrived at an island, where down went the boat to a land under the sea! Here Diarmat found his love, but she was deadly sick, to be cured only by a drink from a magical cup in the possession of the King of Wonderland. This he procured by the help of "the messenger of the other world," who advised him to have nothing to do with the King's silver or gold, or even with the daughter, an advice which Diarmat took, for after healing her, "he took a dislike to her." Diarmat, therefore, was allowed to return from the realms of death.

The "Voyagers' Tales" of Ireland can compare for sensuous imagination very favourably with any other country's "Travellers' Tales." Naturally enough, the tales deal altogether with sea-voyages, generally to some western islands, and they must and do contain many reminiscences of the Happy Isles, where the dead live and the gods reign. Despite the monkish garb they at times assume, for two of the most important are undertaken by monks, the old heathenism peeps out at every turn. Sometimes we hear of a man living in a happy island with the souls of all his descendants as birds giving music around him. Sometimes we get a glimpse of the earthly paradise, where the travellers saw, "a great number of people, beautiful and glorious-looking, wearing rich garments adorned and radiant all over, feasting joyously and drinking from embossed vessels of red gold. The voyagers also heard their cheerful festive songs, and they marvelled greatly, and their hearts were full of gladness at all the happiness they saw and heard. But they did not venture to land." They pass occasionally into the regions of spirits, and are brought into contact with the living and the dead. The wonders they meet with often point a moral, for there are punishments for wickedness. On one island was found a man digging with a spade, the handle of which was on fire, for on earth he was accustomed to dig on Sunday. On another island was found a burly miller feeding his mill with all the perishable things of which people are "so choice and niggardly in this world." Islands of lamentation and islands of laughing are visited; gorgeous palaces and towns, both above and below the waves, are seen, and duly described. The principal voyagers were St Brendan, the sons of Ua Corra and Maelduin.

No argument as to the character or the inhabitants of the

next world can be drawn from the modern names given to it. Flaithemnas or, Gaelic, Flaitheamhnas, meant "glory" in its original sense, being derived from the word "Flaithem," a lord, with the abstract termination—*as*. "Innis," an island, forms no part of the word, so that the old derivation and its consequent theories—"Island of chiefs"—fall to the ground. In the same way do the many weird speculations upon the place of pain, fail. Uffern, in Welsh, and Ifrinn or Iutharn, in Gaelic, are both borrowed from the Latin word, *Infernum*, much to the misfortune of those Druidic theories that make the Celtic hell an "Isle of the Cold Waves." Both Flaitheamhnas and Ifrinn are Christian ideas, and have no counterpart in the Pagan Mythology of the Celts. Our Celtic myths warrant us to speak but of an earthly Paradise, a home of sensuous ease for the departed soul. The glimpses of places of woe in the "Voyagers' Tales" are too much inspired by Christian thought to render speculation upon the Celtic "prison-house" for the soul possible.

What character of body did the spirits of the dead possess, according to the opinions of the Celts? The sensuous paradise argues a material body capable of both physical enjoyments and sorrows. The gods, of course, had bodies somewhat analogous to those of men; these bodies were celestial, but yet quite as substantial as human bodies. The difference was that they were not subject to the trammels of gravitation and visibility, unless they chose. Their persons were more beautiful and majestic than those of men; a "sublimated" humanity characterised them. They appeared among mortals—sometimes all of a sudden in the midst of an assembly; ate, drank, and acted, like mortals, in every respect. Sometimes they were seen only by one person in the company, though heard by all, as in the story of Condla Cam, whom the fairy enchanted and abducted. These are, however, the Pagan gods as seen in Christian myth. Yet we find the ghosts of departed heroes appearing in much the same way as the *Síde* and Tuatha-De-Danann. The ghost of Caoilte is met with in one or two myths representing different times—in St Patrick's time and King Mongan's time—and on each occasion he appears in "his habit as he lived," full of life and colour, not pale and shadowy. Besides, these ghosts can appear in the day time, as Caoilte used to do. The great poem of the Tain Bo Chuailgne had been lost by the 6th century and it could be recovered only

by raising its composer, Fergus MacRoy, from the dead. And this the Saints of Erin were able to accomplish. "Fergus himself," we are told, "appeared in a beautiful form, adorned with brown hair, clad in a green cloak, and wearing a collared gold-ribbed shirt, a gold-hilted sword, and sandals of bronze." He was evidently a very substantial apparition! St Patrick was also able, though indirectly, to raise the spirit of the great Cuchulainn himself, to meet King Loegaire. The famous champion appeared to him one morning splendidly dressed, with his chariot, horses, and charioteer, the same as when alive. All is minutely described: the charioteer, for instance, was a "lank, tall, stooped, freckle-faced man. He had curling reddish hair upon his head. He had a circlet of bronze upon his forehead which kept his hair from his face; and cups of gold upon his poll behind, into which his hair coiled; a small winged cape on him, with its buttoning at his elbows; a goad of red gold in his hand, by which he urged his horses."

The substantial ghosts of dead heroes are in the myths generally classed as *Side*, among whom also the gods were classed. This, of course, arose from a confusion. The *Side*, I take it, were the ghosts of the glorious dead dwelling in their barrows or tumuli (the *sid*.) At these barrows, doubtless, they were worshipped in accordance with the customs of ancestor worship. This cannot be proved with satisfaction from the Gaelic myths alone, but if we refer to the belief and rites of the Norse peoples, we shall see plenty evidence of the worship of the dead in their barrows. In the Land nama-bok we read that at one place "there was a harrow ('high place') made there, and sacrifices began to be performed there, for they believed that *they died unto these hills*." The editors of the lately published work "*Corpus Poeticum Boreali*" bring forward quite an array of evidence in proof of the sacredness of these "houses" and barrows, and the belief that dead ancestors lived another life there, and took an interest in the living. "Of the spirit life and the behaviour of the dead," they say, "there is some evidence. In the older accounts they are feasting happily, and busying themselves with the good of their living kindred, with whom they are still united in intense sympathy. . . . Of the ritual names of the worshipped dead, the oldest we know is 'Anse,' which survived in Iceland into the Middle Ages, in the sense of guardian spirit

or genius of a hill. 'Elf' is another name used of spirits of the dead—of divine spirits generally—as the 'Anses' and the 'Elves' of Loka-Senna. Later, in Christian times, it sinks in Scandinavia to mean 'fairy.' . . . There were *evil spirits*—spirits of bad men—and even vampires and the like, such as the dreadful glam and unhallowed spirits and monsters." We may thus argue that the *Side* or *Aes-side* (compare Anse or Aesir above) were properly the divine ancestors, and that the gods, originally in Pagan times quite distinct from them, were afterwards confused with the "sidè," as we have them in the myths. But a still greater confusion overtook these names and ideas as time and Christianity advanced. The "sidè" got mixed up with the "elves," the earth and wood powers, just as they did among the Norse; and the modern "sith" is a mixture of tumulus-dweller and wood-nymph. The gods have almost entirely left the scene; only the Lares—the Gruagachs and Brownies are left. Of old, among the Pagan-Gael, there were, doubtless, ghosts somewhat analogous to those of present superstitions, but they were clearly those of unhallowed men, as we have seen in the case of the Norse beliefs. The modern ghosts follow the analogy of the dwellers in the Greek Hades, and not of the inhabitants of the Earthly Paradise of the Gaels, that "Land of the Leal" where the sun sinks in the west. They grew up during the Middle Ages under the shadow of the Roman Church.

(To be continued.)

HISTORICAL CHAIRS.

TO THE EDITOR OF THE CELTIC MAGAZINE.

SIR,—Will you kindly enable me to ask, through the columns of your journal, for descriptive particulars, with engravings, drawings, or photographs of celebrated chairs in family residences of the nobility and gentry; with information, also, of notable chairs in cathedrals, churches, colleges, town-halls, and public institutions at home or abroad. I am preparing an illustrated account of Historical Chairs, from available literary sources, but knowing that there are many interesting ones which have escaped my search, as well as some others in private possession but little known, and wishing to make the proposed work as copious as possible, I thus beg your esteemed assistance on that behalf, with my best thanks for such valuable favour.

Letters to be addressed to

C. B. STRUTT,
34 East Street, Red Lion Square, London, W.C.

HENRY GEORGE AT INVERNESS.

DEAN OF GUILD MACKENZIE, anticipating that his position and remarks, as chairman at Mr Henry George's recent lecture in Inverness, would be misrepresented by interested parties, took the precaution to secure a *verbatim* report of what he said from two professional reporters. In the circumstances, he thinks it best that this report should be placed at the disposal of the readers of the *Celtic Magazine*. Mr Henry George's views are already before the public; and it is to be hoped that the action of the Highland proprietors will be wisely guided in such a direction as will make the adoption by the people of such extreme remedies as he purposes, not only impossible, but quite unnecessary. Introducing the Lecturer, Mr Mackenzie said:—

Gentlemen,—I have been pressed to take the chair. (Cheers.) Highlanders were always celebrated for their hospitality—(applause)—they have always shown the greatest courtesy and civility to strangers coming amongst them. (Applause.) I am satisfied that I need not ask an Inverness audience—the men of the Capital of the Highlands—to extend these characteristics of the race to the gentleman who is about to address us. Mr George is a gentleman who has the distinguished honour of having been highly abused by almost everybody—at any rate, on one side of the house—from the Marquis of Salisbury down to the lowest rag of newspaper in the country. (Applause and hisses.) But abuse is not confined to that side; we have had abuse from very distinguished gentlemen on the other side. (Hear, hear.) I think it may fairly be assumed that when a gentleman—whoever he may be—succeeds in bringing upon himself the abuse of such great men, and such a large number of them, it is unmistakable proof that he is distinguished, and is doing some good. (Applause.) A man, of whose book, “Progress and Poverty,” a quarter of a million has been sold in about a year—a number of any book, I believe, almost unprecedented in Great Britain—(Hear, hear, and cheers)—must be a man worth listening to, whether we agree with him or not. (Cheers.) It is possible that Mr Henry George is an extreme man on one side of the house, and we have gentlemen of extreme opinions on the other side; but here (pointing to himself) is the happy medium for you. (Applause, laughter, and hisses.) I beg to introduce to you Mr Henry George. (Loud cheers, and slight hisses.)

In moving a vote of thanks, the Chairman said—

Gentlemen,—I think that you will all agree that we have just listened to a very powerful and interesting address. (Cheers and hear.) I am quite sure that whatever our opinions may be, we will all admit that the address was interesting, and calculated to lead to thoughtfulness on the question discussed. There are many here who possibly came to be instructed; others, as they thought, to be amused. (Laughter.) Perhaps the lecturer has not converted the whole of us. (Laughter.) [Mr George—I hope you will convert yourselves.] (Cheers.) Mr Mackenzie—But at any rate, ladies and gentlemen—for I am glad to see a few ladies present—(cheers)—I think

you will all admit that you have heard a discussion which is worthy of the consideration—the weighty and careful consideration—not only of every one here but also of every one who has arrived at maturity throughout the whole Highlands of Scotland. (Cheers.) Mr George appears to me to be like some of those pioneers who have preceded great events in the history of this country. (Cheers and interruption.) I have already said, in my opening remarks, that he has secured for himself the abuse of both sides of the house, and of almost every newspaper in the country and, I say again, that the man who has succeeded in doing that must be doing some good—(cheers)—and I must confess that I greatly envy him that position. (Laughter.) I consider that a man who has attained to such a position is, depend upon it, a felt power in the country—(cheers)—and a power which I would strongly urge upon my friends, the Highland lairds, to take very carefully and very seriously into their consideration—(cheers)—because I know that nothing would please men of his calibre—of the earnestness and intellectual power that you have seen displayed this evening—I say that there is nothing in the world men like Mr Henry George would like so much to see as the Highland landlords being stubborn and shutting their eyes to what is going on, until that revolution, which has become inevitable, shall come upon them when they least expect it. If the landlords would only take my advice, which, I fear, they are not at all likely to do—(laughter)—I would strongly advise them to come my length at once, or else the probability is that before many years they will have to go the length of Mr Henry George. (Hear, hear.) Look at what is going on around us. To me it appears as clear as the sun at noonday that there is no question whatever that something will have to be done. (Cheers.) But I hold that it is fair and just that compensation should be given if it be found necessary to take the land in the interest of the whole public. Many of us are of that opinion now, but if the landlords hold out and refuse to make concessions, I have no hesitation in predicting that the great mass of the people will not stop where they now are, but will go over and follow Mr Henry George. (Cheers and hisses.) I would fain hope to get a little of the ear of even the Highland proprietors on this question before the people are carried any further. The atmosphere is being cleared in a great measure. (Cheers.) I have had it dinned into my ears over and over again during the last fortnight that Mr Henry George was advocating the proposal of having the land divided into squares—(laughter) - giving a square to this man and that man, but as Mr George himself told you to-night he proposes to do nothing of the kind. That would be an insane proposal—(hear, hear)—and in Mr George's case that false view of his position is only derived from those absurd one-sided newspaper articles, written by people who never read his great book, and which cannot be depended upon, and a class of one-sided reports which no one here has suffered from more than I have done myself—(cheers and laughter)—reports where you only get the bit that tells against you, or what suits the view of newspapers looking at the subject from a different standpoint. They just report what suits them or what makes the speaker appear ridiculous.* Mr Henry George tells you that he does not want to take the land from the landlords. (Oh, and laughter.) What he wants is that the increased revenues produced by your energies in town and country should be directed from the landlords and made the pro-

* When the above statement was spoken it could not be anticipated that it would be so soon and so completely illustrated and confirmed by the one-sided reports which appeared in our local party papers of the political meetings recently held at Stornoway, and the angry correspondence, from the various persons aggrieved, addressed to the respective editors. And yet the public are expected not only to pay for these partisan reports, but also to continue to believe them and those who supply them! The practice is becoming lamentably common amongst us.

perty of the people who produce the wealth of the country. Take as an illustration the neighbourhood of Inverness. The landed estates in the immediate vicinity are improving in value every day, by and through the enterprise of the citizens of Inverness extending the town in every direction. Who should reap the benefit of this increased revenue, those who create it—the people of Inverness—or the proprietors of land in the neighbourhood?—(hear, hear)—asks Mr Henry George. They should not get it he says; it should all go to the reduction of the taxes to the whole of the people of Inverness who have created it—in the form of reduced rates. (Cheers.) This may be right or it may be wrong, but as I apprehend it, this is what Mr Henry George wishes us to understand. (Applause; and indications of assent from Mr George.) And, now, permit me to say, and I think you will admit it, that it requires a great deal of moral courage on my part to stand where I stand to-night. (Hear, hear, cheers, and laughter.) I know that there are many here—prominent citizens, too—who are far more extreme on this question than I am, but who are afraid of their shadows, and dare not give public expression to their opinions. (Laughter and cheers.) This state of matters will continue, unless leaders are backed up by Associations, and by public opinion. I, myself, even had considerable hesitation in taking the chair this evening, but I am now glad that I have done it—(loud cheers)—and I say without hesitation that any man in trade taking this position would almost be certain to be ruined in his business, if landlord influence, and lawyer influence, speaking generally, could do it. (Cheers.) But thank goodness they cannot touch me in my business. (Cheers.) I hope that we shall be a little more outspoken in future. As you all know, I am suffering persecution at this moment at the hands of landlord representatives and agents in the Town Council of Inverness, admittedly because of the position I have taken up—because of the stand I have made—in connection with the condition of the Highland people. (Hear, hear.) But let them persecute me till they are black in the face. (Cheers.) The more they try to put me down, the more determinedly and the more strongly I shall speak out on this question, in the interest of my fellow countrymen. (Loud cheers.) Now, ladies and gentlemen, I ask you to join in according a most hearty vote of thanks to Mr Henry George. (Loud and prolonged cheers.)

PEER MEN AND THEIR RELATIONS.

TO THE EDITOR OF THE CELTIC MAGAZINE.

SIR,—I have just been reading “The Gaelic Etymology of the Languages of Western Europe, etc.,” by Dr Charles Mackay, and I find under the word *Harrie* the following:—“The origin is the French *herce*, a harrow, an instrument which in France is made in a triangular form. Hence the name of *herse* or *herche* was given to a triangular frame-work of iron for holding a number of candles at funerals and church ceremonies.”

Now, I must claim this *herse*—this “triangular frame-work of iron for holding a number of candles”—as a relation of my “Peer Men.” I would greatly like to get more information about this instrument, and if possible to see one, if any be still in existence. I don’t know where I am more likely to get the information I want about the *herse* or *herche* than from the readers of the *Celtic Magazine*, so as you have befriended the “Peer Men” before—both Mrs Mary Mackellar’s and mine—I am sure, if you have space at all in the *Celtic Magazine* for March you will let this short appeal for “more light” appear.—I am, &c.,

JAMES LINN.

Geological Survey, Keith, 14th February 1884.

[This letter was crushed out of the March issue.]

THE ENGLISH POETICAL WORKS OF EVAN MACCOLL, Author of "Clarsach nam Beann," with a Biographical Sketch of the Author, by A. MACKENZIE, F.S.A., Scot. Toronto : Rose & Co. Edinburgh : MacLachlan and Stewart. Inverness : A. & W. Mackenzie.

HIGHLANDERS have so long been familiar with the name of Evan MacColl, "the Lochfyne Bard," that it will, no doubt, create surprise in the minds of many readers to be informed that this is a complete collection of his English poems, issued under the imprimatur and the careful revision of the veteran poet himself, who still, in his seventy-sixth year, we are pleased to say, enjoys the "gloaming of life" in happy content in the bosom of his family in the great Dominion of Canada. It is interesting to note that Mr MacColl is the only member now living of that galaxy of Gaelic poets whose productions found a place in John Mackenzie's great and excellent collection of Gaelic poetry, "Sar Obair nam Bard Gaidhealach." The compiler of that work very highly appreciated the poetic gifts of our author, and, speaking of his compositions, pays him the following high tribute, to which we subscribe our hearty amen :—

"MacColl ranks very high as a poet. His English pieces, which are out of our way, possess great merit. His Gaelic productions are chiefly amorous, and indicate a mind of the most tender sensibilities and refined taste. The three poems annexed to this notice are of a very superior order ; one of them comes under that denomination of poetry called *pastoral* or *descriptive*, and evinces powers of delineation, a felicity of conception, and a freshness of ideality not equalled in modern times. The second is an elegiac piece, before whose silver, mellifluous tones we melt away, and are glad to enjoy the luxury of tears with the weeping Muse. The love ditty is a natural gush of youthful affection, better calculated to show us the aspirations of the heart than the most elaborate productions of art. MacColl imitates no poet, he has found enough in Nature to instruct him—he moves majestically in a hitherto untraversed path ; and, if we are not continually in rapture with him, we never tire—never think long in his company. But we are reminded that praise bestowed on a living author subjects us to the imputation of flattery—long may it be ere Evan MacColl is the subject of any posthumous meed of laudation from us !"

The panegyrist in this extract dismisses the English pieces as being "out of his way," but in the work before us now it is the English productions of Mr MacColl alone that are in our way, and we could scarcely express our opinion of them in more appropriate terms than the talented and tasteful editor of the "Beauties" applied to the Gaelic poems which evoked his enthusiastic admiration. In saying this, we do not wish to imply that all the pieces found in this collection are up to the high standard which Mr MacColl has fixed for himself, and which he so frequently attains to. A number of them are mere ephemeral and impromptu rhymes called into existence by some event of comparatively little importance, and probably considered by his muse unworthy of her wonted attention. There are, however, in the book a very large number of compositions of great merit, some of which are worthy of living side by side with the shorter compositions of Shelley and the lyrical effusions of Burns. Mr MacColl's poems belong more to the subjective school than those of Highland poets in general. Their works are, for the most part, descriptive or hortatory in their character ; Mr MacColl's are of a much higher order, and are, in a great degree, a reflex of the thoughts and feelings of a mind strung to a high pitch of admiration of the works of Nature and an appreciation and assimilation of the lessons of all that is beautiful and true and good in the world-life around him.

There are various pieces in the book which we might point out as exemplifications of his style, but we should prefer that the reader should procure the book for

himself. Mr MacColl has travelled much in all parts of the Highlands of Scotland, and there is scarcely a quarter of the country that has not furnished some scene to move his harp strings. The Findhorn receives neat and graceful treatment in a short and musical composition, designed for the album of Lady Gordon-Cumming of Altyre. Here are some of its stanzas :—

“ Findhorn the Beautiful !
Fain would I sing thee ;
Praise is the dutiful
Homage I bring thee.

“ Child of the Mist and Snow,
Nursed 'mong the mountains,
Well loves the red deer to
Drink at thy fountains.

“ Glassing the skies above,
Yonder thou glidest ;
Now, in some piny grove,
Sudden thou hidest.

“ Here, with a rushing might,
Rocks thou art rounding ;
There, like a flash of light,
Over them bounding !”

Glen-Urquhart justly evokes intense admiration, but it is scarcely fair to depreciate Stratherrick to supply a dark background for setting off the author's fairy picture. Addressing the Glen, he says—

“ Hail, thou Arcadia of the North !
Glen-Urquhart lovely, well I trow
Yon sun above thee ne'er looked forth
On any landscape fair as thou.

“ When Nature's seeming negligence
Left rough Stratherrick what we see,
Meseems as if in recompense
She made a paradise of thee !

When admiring the beauties of his native Highlands, Mr MacColl does not forget her worthy sons. In verses addressed to Mr J. F. Campbell of Islay, our poet compliments that worthy Celt in language that is as true in fact as it is beautifully expressed :—

“ What though a stranger lords it now
O'er that fair isle so dear to thee,
Still lord o'er all its hearts art thou—
The land alone hath he.

“ Fortune hath wronged thee much—yet still
A heritage more rich remains
Than any subject to her will—
Thy place in Thought's domains.”

The gem of Mr MacColl's book we take to be its opening piece, “A May Morning in

Glen-Shira." True to her Celtic character his muse seems to revel with special delight among the scenes of the poet's early youth. We give a few stanzas :—

"Lo, dawning o'er yon mountain grey
The rosy birth-day of the May!
Glen-Shira knoweth well 'tis Beltane's blissful day.

"Hark! from yon grove that thrilling gush
Of song from linnet, merle, and thrush!
To hear herself so praised, the morning well may blush.

"O May! thou'rt an enchantress rare—
Thy presence maketh all things fair;
Thou wavest but thy wand, and joy is everywhere.

"Thou comest and the clouds are not—
Rude Boreas has his wrath forgot—
The gossamer again is in the air afloat.

"The foaming torrent from the hill
Thou changest to a gentle rill—
A thread of liquid pearl, that faintly murmurs still.

"Around me in this dewy den
Wild flowers imparadise the scene—
Some look up to the Sun—his worshippers, I ween."

The volume is prefaced by a short biographical sketch of the author by the Editor of the *Celtic Magazine*. The pleasing fact that Mr MacColl is alive and hearty, leaves the biography happily unfinished. Long may it be ere any equally enthusiastic admirer will be called upon to add the final chapter. The volume is very neatly got up, and is one that ought to be in every Highlander's library. The author deserves it; the poetry merits it; and the book will be in every respect an ornament, and ought to be a treasure in the possession of the sons of the Gael wherever located. We trust soon to welcome a complete collection of Mr MacColl's Gaelic poems, now, we understand, passing through the press.

THE HISTORY OF CIVILISATION IN SCOTLAND. By JOHN
MACKINTOSH. Vol. III. Aberdeen: A. Brown & Co.

MR MACKINTOSH, in the third volume of his "History of Civilisation in Scotland," deals practically with the seventeenth century epoch, the period between the union of the Crowns and the union of the Parliaments. He does, indeed, give the History of Scotland down to the end of the Rebellion of 1745, because he believes the separate "political" history of Scotland ends there; and in the next, which is also the last volume, he will deal only with the social, religious, and philosophical aspects of Scottish history. At the period at which Mr Mackintosh takes up the thread of his narrative in this volume, King James the VI. was firmly established on the

English Throne. The kingdom had passed through the struggle between the King and the oligarchy, which almost all the European nations of Aryan descent had to undergo, but without the kingly power yielding finally to the power of the nobles. In fact, under James, the Royal prerogative was more firmly established than ever. This was due to the despotic power bequeathed him by the Tudors from the exhausting Wars of the Roses; a power which he extended over Scotland from his wider and more independent sway, acquired by his position as King of England. He was, therefore, enabled with comparatively little resistance to introduce more than the edge of the Episcopal wedge into Scottish ecclesiastical matters; but this he did, not by force, but by his acquired Imperial position and his cunning. Charles, his son, was a more honest but far rasher man, and he soon ran tilt against the prejudices of the people by his bold innovations. The incident in St Giles' Cathedral, when Jenny Geddes threw the stool at the prelate's head, was one of the turning points of the struggle. The great English King was set at defiance; a covenant was signed by the Scottish Presbyterians which it defied the King to overthrow. Cromwell allowed the Scots to have their own way, after punishing them for their allegiance to the youthful prince. But when that prince was restored to his throne he entered into a most cruel persecution of the Presbyterian Church—as short-sighted and disgraceful a persecution as exists in any history. It is quite astonishing how they did not succumb to such a fearful and exterminating process. The only good result we may claim from it is its effect on the Scottish character. There is little question that the sturdy individualism characteristic of the Scot, is due to the history of the seventeenth century. His constant appeal to private judgment, his conservatism in matters relating to religion itself, and his determined liberalism in regard to central authority and most social matters, are features of his character due to his struggles for religious independence in the seventeenth century.

Combined with all this defiance of kingly authority, the Scot professed great reverence for the Crown in the abstract. But it was left for the Celt to vindicate the kingly right in the concrete and the Stuart dynasty in particular. The Highlanders did not feel the oppressions of the century; they, indeed, were called down to oppress Lowland Presbyterianism in the reign of Charles II. What the religious state of the Highlands then was, we cannot gather from Mr Mackintosh's pages; he has left the seventeenth century history of the Highlands yet to be written, both ecclesiastically and politically. The history of the two Rebellions he has traced well and graphically within the limits he could devote to the matter, but they belong to the last century and not to the period of history to which the volume is devoted, and where we should wish to have some idea of the ecclesiastical state of the Highlands. We quite acknowledge the difficulty of gathering the necessary information. The records of the period lie still unpublished in the Presbytery records of our northern parishes. Mr Mackintosh gives merely what he can get from already printed material, and we can only testify to the excellent use he has made of it.

He details the political and ecclesiastical history of the seventeenth century in the first half of his book, and describes fairly and graphically all the weary details of that long period of strife—the Acts of Parliament, the persecutions, the wars and the miseries of the time. He goes to the fountain-head; he quotes the historians of the time, and the Acts of Council, Parliament, and Assembly. It is an excellent historical account; but it is lacking in the fact that though he "adorns the tale," he "does not point the moral;" at least not with that fulness and clearness which we would like to see done by a historian of civilisation. We have indicated what we

believe the effect of that history has been on the subsequent Scottish character, but it is not found in Mr Mackintosh's pages. His chapter on the social state of the country is the most interesting in the volume. Not merely is the subject interesting, *per se*, but the author has showed himself at his best in his presentment of it and in his selected examples. Every considerable town in Scotland is laid under contribution to supply him with material; nor does Inverness escape. "In the year 1659, the tailors of Inverness," we are told, "petitioned the Magistrates that they were much injured in their trade by its being encroached upon and taken away by outlandish men dwelling around the borough and evading the taxes, and yet they came and stole away the trade of the place, 'to our great and apparent ruin.' The authorities listened to their complaint, and empowered them to restrain all outlandish tailors and seize their work." But to no avail; they had to make another appeal two years later against "unfreemen" keeping apprentices and employing servants. That is a specimen of the manners of the century in regard to trade; guilds and monopolies were supreme. Church discipline was greatly exercised, but its effect was but too often counteracted by lawlessness and force. Sabbath desecration was strenuously battled with; in 1609 the town piper of Aberdeen was forbidden to play his pipes on Sunday, and sport of all kinds, especially fishing, was successfully put down. Mr Mackintosh gives interesting details about the towns, their lighting and their sewerage (non-existent), and about postal arrangements: "Till 1635 there had been no constant intercourse between England and Scotland;" "till 1669 there was no regular postal communication between Aberdeen and Edinburgh," and in the same year "a foot-post was established between Edinburgh and Inverness, and was to go and return twice a week to Aberdeen, and once to Inverness, 'if wind and weather served.'" The charge for a letter to Inverness from Edinburgh was four pence.

Mr Mackintosh gives a good and concise account of the literature of the century, which consisted mainly of ballad poetry and ecclesiastical pamphlets and histories. He further extends his sketch of the ballad literature so as to include the "Jacobite ballads," to whose pathos and Celtic characteristics of natural description, colour, and humour he does justice. The chapter on education is cleverly written and exceedingly interesting in its details of the subjects taught in the higher schools. The vernacular tongue was a nuisance, which had to be endured in the school curriculum, because without it Latin could not be learnt. The volume closes with a chapter of some eighty pages on European philosophy in the seventeenth century, intended as an introduction to the history of Scottish philosophy, and to Mr Mackintosh's next volume. We cannot help admiring the success with which he has compressed into his space the philosophic tendencies of the age, and the accuracy and grasp with which he has sketched the leading features of the doctrines of Descartes, Spinoza, Locke, and Berkeley. The volume is superior both in spirit and style to Mr Mackintosh's former two, and that means giving the highest praise to its excellence as a work of industry, great research, and unmistakable genius.

CELTIC AND LITERARY NOTES.

THE recent visit of Mr Mundella, the Minister for Education to Scotland, is likely to prove of great importance to the cause of education in the Highlands. The concession made in the Code a few years ago, of permission to teach Gaelic during school hours, though hailed at the time as an important step in the proper direction, was, how-

ever, felt by many of those who knew the circumstances, to be, after all, of little practical value in the absence of any inducement to the teachers to teach the language, and still further, from the inability of many of them to use it, even were more tangible encouragement held out to them. Various important Highland Societies consequently availed themselves of Mr Mundella's visit, and waited upon him, by deputation, to urge the matter still further upon his attention. The spirit and manner in which they were received, and the intelligent and favourable view which Mr Mundella takes of the whole situation, leaves little room to doubt that very important changes will be introduced into the Code, at no distant date, to give full effect to the view of those who have all along maintained the reasonableness and the propriety of using the native language of the people, as well as the employment of native teachers, in communicating instruction in the Highlands. Mr Mundella quite admitted the absurdity of the system at present prevailing, and promised to give the matter his careful and early attention.

The Committee in Inverness, charged with the selection of the Ettles lecturer, have this year made a singularly appropriate choice. The gentleman chosen is Dr Joseph Anderson, the learned Secretary of the Scottish Society of Antiquaries, and the subject of his lectures will be one which will be looked forward to with keen interest, and one which he has made specially his own—Celtic Art.

A specific grievance, requiring the most earnest attention of our educational authorities, is the ruinously high rate of fees which the sparseness of the population renders it necessary to impose in certain Highland districts, notably the Island of Lewis, where it has actually been known to amount to 10s. in the pound. Attention was called to this fact in a most pointed and forcible manner at the recent dinner of the Gaelic Society of Inverness, by Mr Morrison, of Dingwall Academy. One consequence of such a state of matters is that, instead of the Education Act and the school and schoolmaster being regarded as advantages, they are looked upon as a grievous burden which impinges much more upon poor people than would the absence of the complete educational machinery which now covers the length and breadth of the land.

Another matter, not perhaps connected directly with education, but which comes under the cognisance of Mr Mundella, and to which attention has been directed in Parliament, is the attempts made, in the case of the Lewis at least, to enlist the aid of the Board School teachers in support of candidates for election to Parliament. A circular was recently addressed by Mr Mackay, Chamberlain of the Lewis, and Chairman of all the School Boards in the Island, appealing to the teachers for their assistance in promoting the political interests of one of the candidates for Ross-shire. The unwisdom and impropriety of such interferences with public officials is so conspicuous that we wonder at the infatuation of those who practise them.

The whole subject of the present condition of Highland education is under investigation of a committee of the Gaelic Society of Inverness, with Mr Alexander Macbain, M.A., as convener. The task imposed upon the committee is to collect information, and report to a meeting of the Society.

Classes for the teaching of Gaelic are being conducted in Raining's School, Inverness, by members of the Gaelic Society. There are upwards of 100 pupils in all stages of advancement, and of both sexes, and admirable progress is being made. The class-books used are Professor Mackinnon's Collection, Mr Lachlan Macbean and Mr D. C. Macpherson's Grammars, and the New Testament.

An important paper, on the subject of the "Druidical" Circles, which are so frequently met with over the face of the country, was read before the Gaelic Society of Inverness last month, by Mr Alexander Macbain, M.A., Mr Macbain believes that the Circles in question are neither Druidic nor Celtic, but are the work of a pre-Celtic race, probably the Finnish or Pictish, and were erected for purposes of worship and burial; his opinion being that the people who erected them were ancestor worshippers. He illustrated his various positions by pictorial and descriptive references to stone-circles in other countries which are devoted to similar purposes, even at the present day. The interest of the paper was much increased by the aid of several illustrations supplied by Mr P. H. Smart, artist, Inverness.

A metrical English translation of the poems of Dugald Buchanan is in the press, and will appear early this month. The translator is Mr Lachlan Macbean, well known in Celtic circles as the author of a very handy and useful Gaelic grammar, and a successful translator of Gaelic poetry. Several of his productions—very favourably noticed at the time—appeared in Vol. I. of the *Celtic Magazine*, under the *nom de plume* of "Minnie Littlejohn."

THE PROPOSED "SCOTTISH HIGHLANDER."

We are daily receiving batches of subscribers for the proposed "Scottish Highlander," often from very unexpected quarters. It must, however, be kept in mind that the number required is large, and cannot be got without the active aid of every friend of the Highland cause in their respective districts and among their friends. It must be distinctly understood that the paper cannot be proceeded with unless the necessary number of subscribers send in their names, and this cannot be expected without an effort on the part of leading men throughout the Highlands to secure names in their several localities. Many gentlemen have already done handsomely in this way, and we most heartily thank them. The following are a few extracts from hundreds of letters received, in a similar strain, from gentlemen sending in their names:—

Cluny Macpherson of Cluny says:—"It affords me much pleasure to add my name to your list of subscribers to the 'Scottish Highlander,' and I wish you every success."

Mr Joseph Dunbar, of the *Huntly Express*, writes:—"I trust you may receive many thousand signatures, and every encouragement. Your object is worthy of all support and sympathy, and ought specially to commend itself to Highlanders—nay, to every true Scotchman."

Mr Evan MacColl, "The Bard of Lochfyne," writing from Kingston, Canada, says:—"I wish you joy of your brave, patriotic undertaking—one which all true Highlanders should look upon with favour, and do their best to make it a success. With such outside literary support as you are sure to command, added to your own indomitable pluck and ability, I feel quite confident that you will be able to make the 'Scottish Highlander' such a paper as all good Scotsmen should be proud to patronise."

Mr William Allan, Sunderland, writes:—"This is a step in the right direction, and merits the support of all Highlanders who have a heart and love their country. I wish you all success—my son of the soil."

Mr John Macrae, Ballintian, Kingussie, writes:—"I trust your proposal of starting an independent newspaper will meet with every success. Every individual having a drop of Highland blood in his veins should put his shoulder to the wheel to support such an arduous and patriotic undertaking, so that the Highlanders may have an organ of their own to help them in exposing the injustice done to them for the last century, and to make a repetition of these impossible in future. I am confident that there is no other man in broad Scotland who can advocate the various claims of Highlanders with the same effect that you can."